

*Judgement to come :*

O R,

**C H R I S T**

On the T H R O N E of his

**Finall Judgement.**

I N

**A S E R M O N**

Preached before the Right Honourable  
**S<sup>t</sup> RICHARD CHIVERTON** Knight,  
Lord Maior of the City of **L O N D O N**,  
And the Right Worshipfull the Aldermen,  
*At S<sup>t</sup> Pauls, Sept. 12. 1658.*

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By **T H O M A S R U T T O N** Pastor of *M. le Bow*, London.

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*Ezek. 23. 14.*

*Can thine heart indure, or can thy hands be strong in the day that I shall deal with thee?*

*Luke 21. 28.*

*And when these things begin to come to pass, look up, and lift up your heads, for your redemption draweth nigh.*

*Hug. de Sancto Viſſ. Evadit. Theolog.*

*Christus non usurpat sibi judicium, quia Deus ; corrumpi non potest, quia justus. resisti non potest, quia omnipotens ; temerè non judicat, quia patiens.*

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**L O N D O N,**

Printed by *J. H.* for *J. Rothwell*, at the Fountain in Goldsmiths-row  
in Cheap-side. 1658.



Tuesday Septemb. 14. 1658.

*Chiverton* Maior.

**I**T is Ordered by this Court that M<sup>r</sup> *Rut-*  
*ton* be desired, from this Court, to Print  
his Sermon at *Pauls* on the last Lords day,  
together with what further he intended to  
deliver at that time,

*Sadler.*

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TO THE  
 RIGHT HONOURABLE  
 S<sup>r</sup> RICHARD CHIVERTON Kn<sup>t</sup>,  
 LORD MAIOR  
 of the  
 CITY of LONDON:  
 AND TO THE  
 Right VVorshipfull the Aldermen.

Right Honourable & Honoured,



*On are now presented with that your own  
 Order commanded to be made publick; this  
 only brought it forth to common ayr and  
 view, else had it (for me) lain still in  
 private. There is nothing in it for dress  
 or ornament, that may bespeak entertain-  
 ment and acceptance with them that are  
 for the gaudy outside of preaching. Prudentibus viris non  
 placent phalerata, sed fortia; Spiritual eyes and ears like*

## The Epistle

rousing and quickning truths best. Such is this subject, which here in St Pauls mouth, was so powerfull and piercing (that though he were then a prisoner) yet it shook his Judge into an astonishing fear. Judgement when it comes will certainly be plain with men: Therefore in a subject of this nature, the best art is to be made manifest to and in the consciences of Hearers and Readers. Itching ears, and light unstable minds may (perhaps) account it too sharp a Doctrine, having too much of Gospel salt in it, an ill medecine for their sore: However they judge, it will be found a Gospel truth, very necessary and profitable for all, and that which Christ in his great day will fully own. The dissolution of the times we live in (wherein the snare of Satan is spread, and the hour, of his temptation is grown hellishly successfull and prevailing,) cries aloud to preach, to presse this subject. Serious and more severe truths may do good (if God set it on) upon the most obstinate and obdurate sinners. There are two sorts of men (but in a far different sense) judgement proof: They that fear not at all to sin; They that fear all sin: The first of these, without speedy mercy, are as dry fagots, bound up for the burning, as fuel made ready for the flame of wrath: Yet if this soul-concerning truth meet them, (as the Angel did Balaam with his drawn sword in the narrow way) and withdraw them from their sinfull purpose, they have cause to blesse the Lord. The latter sort, that fear all sin; to them it brings the white stone of absolution; a message of peace and pardon from the Lord their Judge and Saviour. So that as it may reclaim and reduce hardened sinners, it is also of singular use and benefit to vigilant and wary Saints. It is of high concernment to prepare for judgement which is prepared, armed, and revealed against all unrighteousnesse of men, that hold the truth in unrighteousnesse. Oh who (out of Christ) can abide the coming of Christ? Who refusing his first coming, can look steddily on his second? Will our outward Christian  
privi-

## Dedicatory.

priviledges then give us the boldnesse to look him in the face? Were not the sinners, the hypocrites Ha. 33. 14. of Sion, and in it? and yet did not astonishment seize them? in that they must dwell with the devouring fire, the everlasting burnings: priviledges will not shelter us, if Grace doe not save us: that screen is too thin and narrow to cover from the scorching displeasure of our Fudge. Judas was not saved, though a disciple (then a great priviledge) nor repenting Paul condemn'd, though a persecutor. A penitent persecutor will speed better, far better in that day, than a perfidious disciple.

It stands us in hand to get a firmer right than that of Lord, Lord, in that day. If we have hearts to search our state, to know our title to Christ: We have a searching word, the Anatomists knife, keen, and two edged, fitted for a true soul dissection; to allude to that, Heb. 4. 12.

I have a word to speak for my self; One to you Honourable, &c. For my self, that I have taken (I hope not an unacceptable liberty, upon my sudden transcribing) to enlarge upon many of the particulars. I am also humbly to crave excuse for not giving a full obedience to your order, concerning the effect of this Sermon on Felix, (besides a sad Providence interrupting my thoughts) I judged that addition would swell it beyond Sermon bounds. That to your selves right Honourable, is a remembrance; You are lights of a greater magnitude in this firmament of the Lord your Fudge; servants of a larger trust. Your greatnesse is the Lords, your talents his, your industry must be to glorifie him. You are great comprehensive figures in his book of account, take heed lest when the Lord makes up his account, you be not found ciphers. Your trust is temporal, your account for ever; your wisdom may teach you better than I can; may an upright Conscience dictate to that, and the perfect rule of righteousness to your Conscience: You have a Lord, who though he have a rainbow on his Throne, Rev. 10. 1. A lovely em-  
bleme

## The Epistle Dedicatory.

blame of mercy, and indulgence, yet hath he the Scepter in his hand, his sword on his thigh, and the world for his foot-stool. He is the most upright, and weigheth the path of the just, Isa. 26. 7. May you be found in his ballance, for your sincerity, and uprightness, good Gold; and for your love, and zeal, full weight: If you prove such, you may cheerfully apply the Prophets encouragement, Isa. 49. 4. Surely my judgment is with the Lord, my work with my God. Sanctifie him thus in your hearts, make him your fear, and your dread; your Judge will be your Saviour, and your Sanctuary, Na. 8. 13. This that he may be to you, is the hearty wish, and prayer of him, who is,

Your Servant

in the Gospel of Christ,

THOMAS RUTTON.



## ACTS 24. 25.

*And as he reasoned of righteousness, temperance and judgement to come, Felix trembled.*



He Chapter contains *Pauls* conventing before *Felix*, and his Apology for himself, being charged by inveterate and implacable enemies, the Jews, with crimes of the deepest dye: Of being a prophaner of Holy things, a violater of the Temple, a

sedition person, *v. 5.* an enemy to *Caesar*, and what not: He clearly acquits and dischargeth himself of these; As to the violation of the Temple, *v. 11.* that his going up to *Jerusalem* was not to prophane the Temple, but to worship. For the heavy charge, of being a seditious person, he wipes off that, *v. 12.* that he went not thither, either to dispute with any man, or to stir up the people, either in Synagogue or City. Manifests it, that all their accusations are void both of truth or proof, being notorious falsehoods and slanderous accusations. Manifests that the charge of Heresie with which they would attaint him, *v. 14.* that that *Way* which they branded with Heresie, was the way in which he worshipt the God of his fathers. And that he might appear neither seditious nor heretick, he makes it out that his Religion was neither on the one side, of humane invention, nor on the other side made up of humerous principles of singularity: He

gives the summe of his faith, *v. 14, 15.* that he believed all written in the Law and Prophets, the Resurrection from the dead, and the last Judgement, as a fruit of which faith, he exercised himself in this, *to keep a conscience void of offence toward God and man.*

This full and sincere plea which *Paul* makes for himself, wrought so, as to procure him a more full and perfect hearing, *v. 22.* And as before we have his Apology for himself the plea of his innocency, the substance of his belief; so in the Text you have his Sermon preached to his Judge, and in the face of his accusers, *v. 24. ult.* In the general, it was concerning the faith of Christ. Particularly, *v. 25. As he reasoned of righteousness, temperance, and the judgement to come, &c.*

In the words take notice of these four particulars :  
1. The Preacher. 2. The hearers. 3. The subject of the Sermon. 4. The effect it had.

I. The Preacher; *Paul* in bonds, under all disadvantages; for condition a prisoner, his reputation blotted and defamed; loaded with calumnies and odious accusations, which might much disparage his doctrine, and blunt the edge of the Sermon.

II. His hearers; Such as were of another way and other principles; for condition free, for height far above him, many for number; yet he gives not out, buckles not for all this, speaks home serious truths.

III. The subject of his Sermon, which is threefold; of *Righteousnesse, Temperance, the Judgement to come.*

1. *Righteousnesse*, that *dignitas* is properly to be understood of Gods gracious, righteous acquittance and discharge of his people: As he is a just and severe Judge to the world, to condemn, so is he a gracious and righteous Judge to his people, to acquit. It imports the discharge given by the Judgement-seat upon hearing, and the acquitting

quitting innocent ones; the <sup>a</sup> white stone of acquittance, <sup>a</sup> Rev. 2. 17. the new name of justification of them before Gods righteous Judgement-seat, 2 *Thess.* 1. 5, 6, 7. *Seeing it is a righteous thing with God to recompence tribulation to them that trouble you, to you that are troubled rest, &c.* That God that pardons their sins now, passeth by their infirmities, will crown their graces, will perfectly acquit them. This is the righteoulnesse.

2. The second subject is *Temperance*, *ἐνκρατία*, that grace that powerfully restrains, and bridles up vain, worldly, sinfull affections, whereby the soul receives power against powerfull lusts; that abstinence from fleshly lusts *that war against the soul*, 1 *Pet.* 2. 11. This Gospel mortification is the badge and cognizance of those that are Christs, *Gal.* 5. 24. This is the second part.

3. The third part of his Sermon, *Judgement to come*; and this I shall choose more fully and distinctly to handle. And thus of the parts of the Apostle's reasoning and Sermon.

IV. The fourth thing is, the successe it had; the effect it was such, that it shook *Pauls* Judge, as if Christ's sentence (by *Pauls* mouth) had past on him, *Felix* trembled. Thus of the parts of the Text.

The third part of the subject of *Pauls* Sermon I shall chiefly treat on, *Judgement to come*. This is a branch of the faith of Christ that *Paul* preached on, *v.* 24. in answer to *Felix* his desire to hear *Paul* concerning the faith of Christ.

*It is a chief branch of Gospel preaching (or of preaching Observ. the faith of Christ) to set out, and set on the Judgement to come.*

The Priests under the Law were to perform their several functions in the offerings, sin offerings and peace offerings, incense, &c. yea it was a duty to bring salt to season



the sacrifice. The Gospel is full of those pretious truths; sin offerings, pardon of sin for broken-hearted sinners; peace offerings, a propitiation held out in the blood of Christ.

My work in this subject, is to bring the salt of this solemn truth to season your hearts. In the pursuance of which, I shall endeavour to clear up (though briefly) these five heads.

1. Make out the absolute indispenfible Necessity of this judgement to come.

2. Clear up the infallible Certainty of judgement.

3. Shew the great Judge of this judgement to come.

4. Give you some Characters of it, to ballance your thoughts, and work up more serious meditations of it.

5. Evidence the excellent Use and Benefit it is of (if God set it on,) and the Influence it hath upon the hearts of wicked and godly, if the great Lord and Master of the Assembly fasten (this great nail of *Judgements to come*) upon them.

Eccles. 12. 17.

First, The Necessity of judgement to come.

1. The Necessity of this judgement, it appears in this, Otherwise the sovereignty of God would not fully appear, which consists in two things, to give Being and Law to the world, and to Judge the world. *Abrahams* acknowledgement of God in Covenant, is also thus express, *Gen. 18. 25. Shall not the Judge of all the world do right?* These Divine attributes are interchangeable, to make, to judge the world. The Apostle hath that expression, *Eph. 4. 6. One God and Father of all, who is above all, through all, and in you all.* He is in all by that created being he distributes to the creature; in his people by the Spirit of grace, and the graces of his Spirit: He is through all, by those links and chain of providence that hold all things together in their being, subsistence, and beautifull order. This  
through



*through all*, holds the frame of all created things together, which otherwise would soon dissolve and fall in sunder. But his being over all, is the sovereignty, supremacy of God. Now divine grace and mercy condescends so far as to be at the footstool; judgement is upon the throne: the day of grace is the day of Gods bowing down to men, coming amongst them: but judgement is the citing the world before his sovereignty. Therefore a judgement to come, because the sovereignty of God must be manifested. But

3. The Necessity of judgement evidenced, that the trust, the stewardship of men must have its audit, its day of account: Though God give, yet he gives all by way of trust; though God give abundantly, he gives away nothing from himself. If personall interest gives place, and be subservient to publick interest, much more, to divine right. *The water in my Cistern is not my own if the publick need it.* Gods ends in all he trusts with (the ends of his glory, honour) are paramount, are above all our interest. The Lord of the talents is said, *Mat. 25.* to distribute talents to the servants, and yet *v. 12.* they are still call'd his goods, and for the Lords use; whether they be common gifts, parts, riches, place, honour, employment, &c. yea the time of grace and repentance is his time to give, to take away at pleasure, *Rev. 2. 21.* *I gave her a time of repentance:* Our trust, his goods, his right still. As Gods trusting is an act of bounty, so is his auditing and taking account of this trust an act of his Sovereignty. The great God cannot do as we, when we give a thing, we cease to have propriety in it, because we have by that act transfer'd our right to another: It's not so with God, his servants, his goods, his trust, God cannot alienate this: Though all talents are not of the same weight, worth, number, some are more, greater, yet all of

them are held by way of Stewardship and trust : Even the Monarchs of the earth are but great Trustees, *Prov. 8. 15, 16. By Me Kings reign, and Princes decree justice.* You reign by him, for him; as the Apostle expresseth, *Col. 1. 16. All things were created by him and for him,* speaking of Christ. *Severus* when he gave the sword of power to any whom he made General, or Governour of a Province, at his girding on his sword, used that expression, *Accipe hunc gladium si benefecero utere pro me, sin aliter, contra me* ; Take the power of this sword, use it for me, &c. This is the clause of the Divine impowring men; use it for me, for my service, honour, glory. Even the Majestick thrones of Princes, the severe seats of Justice, the Purple and Scarlet of Magistracy and Government, the gifts and talents of Ministers, the time, means and opportunities of grace, the graces of Saints, the purse-riches, parts and abilities of men, they are all a Divine Trust, that must certainly be audited, be accounted for. This is Gods day of lending, trusting out his gifts, graces; Now we sit under heavenly light and grace, though our hearts be sinfull, hellish. The account is surely coming; even that wicked servant, *Mat. 25. 14.* with his *one* talent hid in a napkin, that impiously reproacht his Master for a hard Master, his service accounted his bondage, even he is brought forth to a certain, a severe reckoning. Gods trusting us, and his triall of his trust, are relatives, one includes the other: Even that *item* and admonition of the Lord of the talents to his servants, *Traffick till I come*, minded them of their industry, fidelity to their present trust, because their Lord would hasten; their judgement was to come.

3. Necessity of this judgement; Otherwise that great and sovereign Law of God, (under which *Adam* was to stand, and by the breach of which all men are irrecoverably

bly fallen, that are not restored by the Covenant of Grace in Christ) I say, that Law would not have its full force; were not a judgement to come. All unbelievers, (not brought into the Covenant of Grace by faith) stand and must fall under the power and condemnation of this of Works. If the second Covenant, that of Grace, relieve repair us not, the first of Works, evidently accuseth, infallibly condemns us. If being fallen in *Adam*, we be not raised, restored by faith in Christ, we fall under the heavy judgement of the breach, and so of the sentence of that Law violated; *Gal. 3. 10. As many as are under the works of the Law, are under a curse, id est,* under the Covenant of Works, for the impossibility of performance, the Law it loadeth them, follows them with curses. *V. 13. Christ hath redeemed us from the curse of the Law, being made a curse.* If this Covenant be not cancel'd by Christ for us, and we put under another, the edge of that curse is sharpened for us, bent against us. The condemnation is upon the file of judgement, is of force and power; the date stands as a condemning charge. Therefore the Law was given in the same fiery colours that judgement shall be in, fire at the sanction and publication and establishment of it, fire at the day of the revenge, punishment, and condemnation for the breach and violation of it, *2 Thess. 1. 8. He shall come in flames of fire rendring vengeance, &c.* It hath the same livery, the same flaming apparell with the judgement, the day of vengeance. The mercy of the second Covenant rejected (the Covenant of Grace) fastens on sinners the condemnation of the first Covenant broken.

4. The fourth demonstration of the Necessity of judgement to come, is from hence, The great score of the world is to be accounted for, *viz.* the rejection of Christ, of that great mercifull full offer of grace and salvation by faith in the blood of Christ: Here is a score of judgement

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vengeance indeed. Oh bleed, bleed, ye hearts harder now then the neather millstone ! for this *Anathema Maranatha*, 1 Cor. 16. 22. for not *loving the Lord Jesus Christ*. This is not only a curse that will abide upon souls *till he come*, but this is the curse of curses which will seize on souls *when he comes*. Shall the account be great for disobedience to the Law, and not far greater for contempt of the Gospel ? Doth the Law bring in condemnation, and not the Gospel, emphatically called *The condemnation* ? *John* 3. Shall the breach of the Law be as a burthensom stone to crush souls, and not much more the Gospel, if it become a stone of stumbling and a rock of offence ? Shall the Law have its judgement day, and not the Gospel its ? Shall the Covenant of works lay hold on souls and drag them to judgement, and not much more the Covenant of Grace despised ? Did judgement wait for those husbandmen in the Vineyard that slew the servants, *Mat.* 21. 24, 35, 36, 37. and not much more come armed against those that slew the Heir the Lord of the Vineyard ? Had *Abels* blood so dreadfull an account ? the blood of Saints slain, lying under the Altar ; of what dreadfull account must that be which indites men for rejection of the blood of Christ ? Will God suffer the Jewel of his bosom, the Lord Jesus to be trampled under foot and not reckon for it ? Observe the wofull inference the Apostle makes, *Heb.* 10. 28, 29. *If they that despised Moses Law died without mercy, of how much sorer punishment suppose you shall they be thought worthy, that have trampled under foot the Son of God, and have counted the blood of the Covenant, &c. a vile thing !* Will not this hasten, will not this blacken the judgement ? Will not this heat the furnace of Divine judgement yet sevenfold hotter ? If justice should passe by all the violations of the first Covenant, if God should quite crosse that score, yet this will aggravate, this will heighten,

heighten, this will hasten judgement to come. It is Gospel grace that makes glory *a far more exceeding and eternal weight of glory*; and sin against the Gospel, that makes wrath a far more exceeding weight of wrath, and fiery displeasure.

5. This argues the Necessity of judgement, The necessity of the discovery of secret sins, secret graces; the rewards of the one, the punishment of the other are not fully manifested. The Scripture frequently encourageth secret duties: *Mat. 6. 4.* The Lord Jesus invites to retired duties, *Pray in secret, thy Father that sees in secret will reward thee openly.* Secret graces in the hidden man of the heart, *whose praise is not of men but God*: So also secret sins, *Mat. 10. 26.* *There is nothing covered, that shall not be revealed, and hid that shall not be made known.* Thus he threatens secret sins upon the account of judgement to come; encouraging secret duties, graces, upon the account of rewards to come. Secret sins have more of the image, lineaments and likeness of Satan; as grace in the heart is Christ formed in the soul, *Gal. 4. 19.* so secret sins Satan formed in the soul. Sin is let forth by stolen waters, bread of secrecy, *Prov. 9. 16, 17.* yet have they this doom, *The dead are there, and her guests in the depth of hell.* In regard of the discovery of, and sentence on secret sins; the recompence and publication of secret duties, secret grace, there must be a judgement, &c.

6. A judgement to come; Otherwise sin should not have its adequate, its full punishment: Sin and the sinner hath not his wages till judgement, Treasuries are not open'd till then. There is mercy laid out, and mercy laid up; mercy laid out is as the penny, mercy laid up as the pound; *Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, what God hath laid up for them that love him*; yet how much hath the eye of

faith seen, the ear of Faith received, and the believing soul conceived, yes much of his layings out far far short of his layings up: so wide a disproportion is there betwixt present gracious impartments, Gods laying out, and that which is laid up; In like manner, there is judgment laid out, and judgement laid up: as mercy present is but the earnest of mercy laid up; so present judgement, of judgement laid up. the Lord thus threatens those grand sins, *Deut. 32. 33, 34, 35.* which in an excellent metaphor are cald *the vine of Sodom, and grapes of Gomorrah, the poison of Serpents, and the cruel venom of Aspes.* He denouceth wrath laid up, *is not this laid up with me, is it not sealed up in my treasury? their foot shall fall in due time.* We have often showers of rain, these are from the usual plenty of water in the Clouds; I but there was never such a rain as God poured out upon the world when he opened his treasures of water, set wide open the windowes of Heaven, and unlockt the fountains of the deep. Oh when God unlocks the fountains of the deep of judgement, when he brings forth the wages of sin, kept in his treasures, this adequate punishment of sin inforceth judgement.

7. Unlessse this judgment were, those two glorious attributes of Justice and Mercy, would not have their full lustre, or shine in their height and brightnesse: The Lord will be glorified in all his attributes, but in these two especially: In the day of the worlds making, God set up the two great Luminaries, the Sunne for the day, and the Moon for the night, to divide betwixt night and day, light and darknesse, and this through all the ages of the world. In the entrance to Gods great day he will set up those great Luminaries of Mercy, and Justice, to divide betwixt eterna night and eternal day, eternal light; and eternal darknesse, cursed darknesse, and blessed light, all the



the rest of the attributes of God shine forth here, but these two are especially reserved for judgement: then he shall come to be glorified in his Saints, to be admired in them that believe; then he shall *come in flaming fire, rendering vengeance*; as the Apostle, *2 Thes. 1. 8, 9, 10*. Then Christ with his Fanne in his hand shall *thoroughly purge his floor*, then he shall gather with the hand of everlasting mercy good corn into the store-houses of ever blessed eternity. If we observe with a steady eye the several dispensations of God, it will appear in the conditions of wicked and godly men: The wickeds condition is never so prosperous so sweet, but God leaves some bitterneffe upon it, a signe of judgement to come: on the other side, the godly mans condition is never so bitter, but that God mixeth some sweetneffe, an evidence of Grace and mercy to be revealed. Upon these and such like grounds, you have seen the first head of the Doctrine made forth; which is the absolute and indispensable necessity of judgement.

I now come to the second general head, *viz.* The infallible certainty of it; and this the Spirit of God in Scripture hath fairly engraven as most legible: The *Jews* had a confident tradition amongst them, that blessed *E-noch*, who was translated to Heaven, had left two Pillars as sacred to posterity, wherein were fairly engraven those two great Prophecies of the first desolation and judgment of the world by water; not many years before which came, God removed him as a jewel to a Heavenly Cabinet, that his eyes might not see it. The second Prophecy in a Pillar of stone, of the dissolution of the world by fire, to the final Judgement: Thus they. And the latter, concerning the second finall judgement is warranted by Scripture, *Jude v. 14*. We now having *a more sure word of Prophecie* then that, as Peter in another

Ecclef. 11. 9.

case, 2 Peter 1. 19. Which is the open, plain, and reiterated Language of Scripture for it ; the upper and neather lips of God, viz. The old and new Testament (the breath of the Spirit of eternal Truth breathing through them) speak out this: Death walks frequently through the streets and families of the City, and they are the twin-children of the same womb of decree. *Its appointed to all men once to die, and after death comes judgement*, both personal and particular, and the general and finall judgment ; for these are equally certain. The sad certainty of judgment closeth up that Ironical expression of the Lord in reproof of wanton youthful sinners, *Rejoyce young man in thy youth, walk in the waies of thy heart, and in the sight of thine eies ; yet know that for all these things God will bring thee to judgement*. Thou venturest upon known sins, thou takest the swing and line: thy corrupt heart giveth thee ; as sure as sin is in thy bosome, so sure judgement attends ; follows thee, Rom. 2. 2, 3. *We know the judgement of God is according to Truth, against them that do such things*. Its evident, its sure, v. 3. *Thinkest thou O man that thou shalt escape the judgement of God ?*

In holding out the infallible certainty of this, I shall evidence it in these five particulars, 1. The judgement seat is up. 2. The distributive Justice of God is ready. 3. The Books are opened. 4. The day also is fixed. Lastly, Judgment to come is so certain, it is the creatures Creed and expectation.

1. The Judgment seat is up. Amongst men when seats of Judgment are solemnly prepared, there is a Trial at hand, the Assizes are near, the Throne of Judgment is prepared already, Psal. 11. 3, 4. *If the Foundations be removed, what shall the righteous do ?* this is one of the foundations the godly build upon: that *the Lords Throne is in Heaven*, yea his Judgment Throne, for his eies behold, he



he is Judge and witnesse, his eies behold, his eie-lids try, a phrase from men: its from the eie-lids that we see discerningly, the differencing faculty is in the eie-lids, were they withdrawn, we should not see things with due and right distinction: his Throne is set, he is upon the Throne, he hath an omniscient eye to see: eie-lids, infinitely discerning, this is the Lords judicial Throne, (not of Glory, Majesty only) but of judgment also, *Psal. 9. 7, 8. The Lord endureth for ever, he hath prepared his Throne for judgment.* Is it meant of this judgment? yes, *v. 8. He shall judge the world in righteousness.* As sure as the Lord is an eternal everlasting God, so sure is this Throne-preparation. It is a work of his eternity, the preparing his Throne. This is the first.

2. The distributive Justice of God, in giving out rewards and punishments are all also ready; he is not now to prepare to create judgment, everlasting mercy, but to reveal his preparations, *Isa. 30. 33. Tophet is prepared*, ordained of old, &c. God doth not create a new Sun every day, but reveals it to us. He hath not provided a new Christ, a new Gospel, for the successive ages of his Church, but a farther clearer manifestation of Christ, the same Christ, out of the same Gospel. As the mystery of the riches of Grace, exprest by the Apostle, *Eph. 3. 9.* is not said, not to be, but is said to be *hid in God*, and now revealed; it was prepared with God, though hid in him, and now revealed: so his distributive justice, it is not to be prepared, its ready but to be revealed, *Rom. 2. 5. After thy hardness and impenitent heart, treasurest up wrath against the day of wrath*, how is it exprest? why, *the revelation of the righteous judgment of God.* 2 Cor. 10. 6. *Having in readinesse to revenge all disobedience, when your obedience is fulfilled.* The Lord waits on'y the harvest, income, ripening of his peoples labour of Love, Faith, Obedience:

He is in readinesse, judgment is prepared, his glittering sword is whetted, his axe at the root of the tree, his Viols are fild, his arrows of vengeance are made ready, his fire of wrath is kindled, his almighty arm of justice made bare, stretcht out for an eternal revenge: Judgment is ready.

3. Its certain, sure, judgement is to come, For the Books are already opened, evidence is already given in; not only conscience, the book of God within men, which he sees clearly, that reveals the hidden things of man, it lies alwaies unclasped before his sight: *All things are open and naked before him with whom we have to do*, Heb. 4. 13. Not this alone, but the verdict and sentence its past, *John 3. 36. He that beleeveth on the Son of God, hath everlasting life*: not only the sentence of remission, as to the pardon of sin, but the sentence of admission, as to entrance into heaven is past on his side: He hath it in all the waies of the Saints possessing it on this side heaven: He hath it 1. In *Promisso*, by the conveyance of gracious promises: He hath it 2. in *Primitiis*, the first-fruits of the Spirit, *Rom. 8. 23. as Israels grapes in the wildernesse were the first-fruits of Canaan*: He hath it 3. in *Capite*, he holds heaven, salvation, by the best, the surest tenure; and he shall have it 4. in *Messe*, in the crop, possession and harvest; there is evidence for everlasting mercy for a believer, *he hath eternal life*: and evidence for judgement to come fastned upon unbelievers, *they shall not see life*; wrath abides on them. The Records of the faith, love, perseverance of the Saints lie at judgement, as the great Court Records of Christ; and so of all iniquity, as a testimony and witnesse against wicked men. This is the indictment, the Books are open.

4. The day is set, Judgement to come is infallibly certain: It's call'd frequently, *The day of the Lord*, *The day*

*day of Christ.* There are three dayes have as it were an Asterism upon them, a Star in the heaven, a Hand in the Margin: The day of Creation; The day of Redemption; The day of Judgement to come. 1. That of Creation opened the door of Time, and the Being of all things. This day was the day of the birth of Creation. 2. The day of Redemption; call'd *the fulnesse of time*, Gal. 4.4. then was time inricht, the glasse of time fil'd up with golden sands of grace, the rich enammel of time. Now the garment of time is embroydred with Gospel-grace; This is the day of fulnesse. 3. The day of the Judgement; this shall shut out Time and usher in Eternity. As the day of Creation was the Key of time to open it, so the day of Judgement the Seal of time to shut it up, and close it: This is the fixed day of the Lord; most of the weighty exhortations of the Gospel (as the scale upon the beam) are fastned on this; therefore work, walk, run, strive, repent, believe, &c. The Apostle urgeth this argument above others, *Acts 17.31. He commandeth all men every where to repent; because he hath appointed a day wherein he will judge the world, &c.* To this fixednesse of the day is often added the speedinesse, suddennesse, unexpectednesse of it, *Rev. 2.5. Cap. 3.11. I'll be a swift witnesse, Mal. 3.5. Speedily I will return and recompence, Joel 3.4. Behold the Judge is even at the door, James 5. 9. Its set, its swift, and speedy.*

5. Its infallible certainty appears; Judgement to come is the Creed of the Creature. There is implanted even in them an instinct of this, its certain to the Creatures; the Apostles expression of this is past doubt, *Rom. 8. 19, 21, 22. The expectation of the Creature waiteth for the manifestation of the Sons of God.* When is that? surely at judgment it is, *1 John 3.1, 2. Now we are the Sons of God, it doth not appear what we shall be.* This manifestation

tion it is part of the work of that great day: and this the Creature waiteth for; and that with no common or ordinary expectation: but the Apostle is in 21, 22. more emphatical and expressive, *παρα ἡ ἡμετέραν σωματικὴν σωτηρίαν*, they *travell in birth*, &c. They groan, pant after it; this is the pang of their trouble, of their travail, the manifestation of the Sons of God. Give me leave to note it by the way; There is a four-fold work of that day; This is one;

1. The delivery of the whole Creation from the bondage of corruption, unto which they were so long subject, and under which they so deeply groaned.

2. The manifestation of the Sons of God at that time, which is called the redemption of the body: both these the Apostle expresseth.

3. The sentence and execution of Justice past upon the wicked; which is a main work of Judgment, these are, as it were, the middle day work of Judgment, all to be dispatcht first. Then

4<sup>th</sup>. Christ's delivering up the Kingdome to the Father, (when the three former are dispatcht, and finisht) that so the Father may be all in all.

And thus I have finisht the second general head, *viz.* The infallible certainty of Judgment to come, made out in these five particulars:

The third general head: The great Judge of this Judgment to come. It is to be observed that the heads of *Paul's* Sermon are succinctly and shortly brancht into this general head of preaching concerning the Faith of Christ, and of these, *viz.* Of *temperance, righteousness, & Judgment to come.* It is a principal Article of Faith, as well to believe Jesus Christ the Judge of the world, as the Saviour of his elect. Its Gospel preaching to set forth Christ the Judge, as well as the Saviour. The Lord Christ the great, full, and ever-

everlasting Mediatour of the Covenant of Grace, is the great Judge of that high Court of Justice. This was a special Commission, which the Apostles had, not only to preach Salvation by Christ, but to presse this of the Throne and Judgment of Christ; *Peter* confirms this in that first Sermon he preacht to the Gentiles; *viz. Cornelius* and his Company; *Acts* 10.42. (coming upon an extraordinary mission of the Spirit by vision and divine injunction,) he hath commanded us to preach to the people, and to testifie that it is he, (*viz. Jesus Christ*) that must judge the quick and the dead; the Lord Jesus delivers the extent and prerogative royall of his mediatorship in these very tearms, *John* 5.22. *The Father judgeth no man, but hath committed all judgment to the Son, &c.* Though it belong to the Father *originaliter* and *potestativè*, yet to Christ personally and *quoad administrationem*.

There are six Grounds (amongst others) may be given for this, (besides the full Testimony and Consent of Scripture) that the Lord Jesus is, and must needs be the Judge of this great solemn judgment.

1. The Lord Christ is the brightnesse of his Fathers Glory, *Heb.* 1.3. He is *απαύλας τῆς δόξης*, &c. Glory is glorified in him, all the beams of divine Glory meet in Christ as the Center, *Mat.* 19.28. Its call'd the Throne of Christs Glory, *Mat.* 16.27. *The Son of man shall come in the Glory of the Father, &c.* That day is a day of Glory, Majesty. It is the *glorious appearing of Christ*, *Tit.* 2.13. When he shall be both Glorious, and Glorified. Christ after his humiliation and exinanition was to be re-invested with Glory; therefore he is the Judge, the Glory of that day is his.

2. God hath given Christ the Throne and the Kingdome; erected it, set him on it, publisht the decree, *Psal.* 2.6. *I have set my Son upon the Throne, &c.* I will de-

clare the decree; He must hold it till all the elect be brought in, the number perfected, till all his enemies be subdued; God hath given him to rule thus, in the midst of his enemies, *Psal.* 110. 2. There is a four-fold Kingdome of Christ. 1. A ministerial. 2. A mystical. 3. A glorious. 4. A Judicial. The ministerial part is that of the preaching of the Gospel: thus the Saints are said to wait for the Kingdome of God, as *Joseph* of *Arimathæa*, *Luke* 23. 51. Thus its said to draw near to a people, to be removed, when the Gospel is removed, *Mat.* 21. 43. *Therefore the Kingdom of God shal be taken from you, and given to a Nation, &c. viz.* The offers and renders of Grace which now call upon, wait on sinners, are messages of this Kingdome. 2. The mystical or gracious Kingdome, every gracious soul hath the Kingdome, the Throne of Christ set up in him, *Luk* 17. 20, 21. *The Kingdom of God comes not by observation, &c. For behold the Kingdom of God is within you.* 3. Christ is Lord of a glorious Kingdome, which is sometimes cal'd his Fathers Kingdome; sometimes his: there he hath the Name above every Name, *Phil.* 2. 9. After he had finisht the work of redemption; he re-assumed the Throne, and the Glory, *John* 17. 5, 6. *Father glorifie me with thy owne self, with the Glory I had before the world was* 4. Christ hath a judicial Kingdome. The Throne, the Scepter, the Sword, the Power of Heaven and Hell. This is the second, Christ hath a Kingdome.

3. The Lord Jesus by vertue of his death and sufferings, hath purchast, merited this power of Judgement at the hands of the Father; though he do not save a world, he yet hath bought a world. This Lord-ship, with all the hedg-rows, stakes, and fire-wood, even the Thornes and Briars of this wilderneffe that are neer to cursing, they are cast into Christs purchase; as well as that garden enclosed, his Church, which he hath purchast and redeemed as



a peculiar people to himself. And upon this very ground it is as the Apostle alledgeb, that God hath given him a Name above every Name, and hath so highly exalted him, *Phil. 2. 9.* Because *v. 6.* he that *thought it no robbery to be equall with God, made himself of no reputation, became a servant, humbled himself to death;* therefore God thus highly exalted him, as the purchase of this abasement of Christ. That he should have the acknowledgment, knee, or homage of Angels, men, and devils: and that, as the Judge and great determiner of their eternal state.

4. Its futable to the majesty of the Lord Jesus, as head of the Creation, and Lord of redemption, that he that became the Saviour of the lost Creature, should be the judge of all: the Saviour and the Judge meet together in Christ as the same attributes of Honour and Majesty; that he that saves to the uttermost, *Heb. 7. 25.* *He is able to save to the uttermost* &c. should also judge to the uttermost. That the Lord who is mighty to save, *Isa. 63. 1.* should declare himself mighty to judge. That he that is crowned with salvation, should put on righteousness as a garment, judgment as a breastplate: The glorious Saviour, the great Law-giver, and the great Judge, how significantly is it represented in that, *Isa. 59. 16, 17, 18.* *He saw there was no man, he wondred there was no intercessor, therefore his arm brought salvation,* &c. Here is the work of a Saviour. See him clothed in the robes of a Judge, *v. 17, 18.* *He put on righteousness as a breastplate, a helmet of salvation upon his head, he put on the garments of vengeance for cloathing, was clad with zeal as with a cloak.* *v. 18.* According to their doings, accordingly will he repay fury to his adversaries, recompence to his enemies, &c. here is the arm of salvation, the garments of vengeance, Christ puts on: its the sum of the Churches acknowledgement, *Isa. 33. 22.* *The Lord is our Judge, the Lord is our King, The*

*Lord is our Law-giver, he will save us.*

5. Christ must be Judge: The Father dispenseth all Grace, all Justice by him; hath given the keies of Heaven and Hell into his hands: set him over the treasures of justice and mercy; opened the fountains of Grace in him, and the fountains of wrath, *Col. 2. 9. In him dwells all the fulnesse of the God-head bodily*, *σωματικῶς* bodily, that is *ὑποστατικῶς* personally, the usuall grecisme; and *Col. 1. 19. For it hath pleased the Father that in him should all fulness dwell. So Eph. 1. 22. Put all things under his feet, and given him to be the head over all things to the Church. &c.* Here is all the Fathers fulnesse poured out into Christ, dispensed by Christ: through Christ's hand all treasures passe, whether of mercy or justice: his right hand is a right of salvation; in thy presence is life it self, at thy right hand pleasures for evermore: and at his left hand is the doom of eternity; hell and death do follow him: this the very devils acknowledged, when in their flames; they both acknowledge Christ, expostulate with him, and petition him, as the great dispenser of justice, *Mat. 8. 29. they cried out saying, what have we to do with thee Jesus the Son of God? why art thou come to torment us before the time?* even the presence of Christ augmented their punishment; they acknowledge their torments are inflicted from his mouth, by his command; they acknowledge him to be the Judge; the time set, (though not yet come) wherein he shall judge, condemn them; double and treble their torments upon them.

6. And lastly, It is Jesus Christ that is smitten at and dishonoured by Gospel sins. And God hath committed to him the revenge of all the dishonour done unto himself; unbelief wilifies Christ; impenitency resists his merciful invitations, the wantonnesse of men under Grace, tramples on his Grace: the sin of the world meets all in this  
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nick of sin, *Psal. 2. 3.* *Let us break his bands in sunder; let us cast his coards from us.* God hath set up Christ, they consult to put him off his Throne; it is Christ's Government set up, they consult to cut in sunder the sinews of this Government. All the crimson lines of the Jews sins met in this bloody center, *Mat. 21. 39.* to take the Son, cast him out of the Vineyard, and kill him. It is the Spirit of Christ that is grieved, quenched, resisted by men; the long suffering and forbearance of God in Christ that is abused, is incensed: it is his Gospel that is reproacht, his name that is blasphem'd. He hath not only the Crowne of Sovereignty, the Scepter of righteousness; but the sword of justice: where the golden Scepter of Christ doth not subject; the iron mace of Christ must bruise, must break: the sword girt to his thigh, *Psal. 45.* and the arrows in his quiver, belong to his regality, Government and judgement. Wicked men, though they live not to him, to the praise of his Grace; yet they live upon him, upon his ground, his freehold; the world is his, they are tenants to him, he is the Lord of the soil; and they live by his patience and forbearance, else hell had ere this swallowed them: they tast of his bounty; hear the voice of his call, have the line of life and love extended to them: have his wooings to engage them: his Spirit to convince, reprove them, yet all in vain: Is not this indignity done to him? this contempt of mercy, as dirt cast on Christ? hath he Omniscience, and will he wink at it? the ballance to weigh hearts and waies, and will he not recompence? doth he sift Nations in the sieve of vanity, and will he not find out this? yes he will, and recompence tribulation, and anguish, indignation, and wrath, against all proud resisters, unbelieving and impenitent opposers of his Truth and Grace: and against such he will prepare the weapons of death; and open the Ar-

mony of vengeance, that have refused the offers of the Treasury of his Grace: hee is not short in power, his strength is not weakned; he that can give infinitely, eternally, and can forgive richly and abundantly, is infinitely impowred also, to right his honour, vindicate his sovereignty in a just and full recompence. The Indictment that is fil'd against sinners for their violation of Christ's Crown, Throne, Dignity, and Grace, will rise high against all the workers of iniquity. Though he bore sinners shame, he will not alwaies bear it: though (for our sakes) he was made a reproach, *Heb 13.15.* he will not alwaies suffer himself to be reproacht. He is the Lord, the Judge, he will recompence into the lap and bosome of sinners all indignities that are done against him. The time is coming when he shall command it, see it executed, *Luke 19.27.* *Slay mine enemies before my face, that would not that I should reign over them.*

And thus of the third general Head, The Lord Jesus the Judge of the judgment to come, together with the grounds of Christs being the Judge.

The fourth general Head, is the quality, nature, and characters of this judgment of Christ. I shall mention these eight particulars, only pointing out, glancing at these things, which (for either the infinite justice, or the Grace then to be exprest) want a due weight and power of words to expresse them, or set them forth.

1. Its a universal judgment. The world is as a great book, consisting of many leaves, and pages; judgment will peruse every leaf, page, line, tittle of it: make the great *index expurgatorius*, blot out the names of thousands, and ten thousands, take asunder this whole volume, cast much into the fire, bind up the rest, as a perfect volume of elect ones, and elect graces for eternity.

*Rev. 1.7.* *Behold he comes in the Clouds, every eye shall see him,*

him, yea they that have pierced him: all the kindreds of the earth shall wail because of him. They all shall see their Judge, see their crimes, see their accusers, conscience and Satan, if out of Christ: or, if belonging to him, their pardon seal'd with the blood of the Judge; their Heaven shining in his smiles: this judgment laies hold of, casts out all that offends, all that doth iniquity, *Mat. 13. 41. They shall gather out of his Kingdome all that offends, all that doth iniquity.* Here tempting devils shall be arraign'd and condemn'd, and tempt'd and seduced men: here captivity shall be for ever led captive; Satan, *Eph. 4. 8. And those whom he hath led captive at his will,* *1 Tim. 2. 26.* Here, they that had no law, but that writ in their hearts, *Rom. 2. 15.* shall stand forth, and be tried by the verdict of Conscience, then unbribed, and unbyassed, to speak for, or against them: here those that have had Gospel light shining round about them, yet no Christ in their hearts, no light, life of Grace in their souls, shall be tryed by these aggravations of light and mercy abused. Its universal, its the first Character of judgment.

2. Its exact, infinitely exact; even thoughts and imaginations, those secret conceptions of the soul, (which are like the untimely birth of a woman that never saw the Sun,) these shall receive their form and shape, be brought to light. Christ bids us judge the tree by the fruit (the commission for our riding the Circuit of judgment extends no farther) if we do, we are not exact, but extream, and unjust in judging: but Christs judgment is of the tree, both by the root, and fruit of it. He displayeth, anatomizeth hearts, in conviction, and conversion. God led *Israel* about in the wilderness, to try them, prove them, shew them what was in their heart, *Deut. 8. 2.* To prove or manifest their hearts to them; much exact work in judgment. The Lord pluckt up the old world (as a tree,

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roots and all) before he cast them into that judgment deluge, *Gen. 6. 5.* *He saw the iniquity of man was great upon the earth.* This is but the fruit of this tree: mark how exact judgement is at the root, That all the thoughts and imaginations of their hearts were only evil and that continually; Behold, the root of the iniquity of a doomed, drowned world; thoughts, imaginations, all of them only evil continually. Its Gods Anatomy of Justice. This judicial triall of Christ is compared to those things that are of the subtillest exactest exploration and trial, to sifting, winnowing, weighing, fanning, measuring by the line and plummet; trial of the fire, accurate scanning of things; as it is obvious in many Scriptures, if the Lord should mark iniquity *Psal. 130. 3.* *Who should stand?* then he will mark.

3. Its a dreadful judgment. If the God we serve be a consuming fire, *Heb. 12. 29.* What is the Lord of judgment? If the Lord of mercy, if the Lord we serve, (who is full of indulgence) what is the Lord the Judge that is severe? The Apostle on this argument, *2 Cor. 5. 10, 11.* first, asserts this truth, then applies it: first asserts it, *v. 10.* *We must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or evil.* This is his assertion; see his inference, and application, *v. 11.* *Knowing therefore the terror of the Lord, we perswade men,* &c. If these three queries be made, whom doth the Apostle perswade? I answer, gracious persons, such in *v. 11.* as in whose consciences the power of the Gospel (he preached) was made manifest: If it be queried, to what he perswades? that is clear also, *v. 9.* It is so to walk as to be accepted of Christ. If it be yet farther queried, with what arguments the Apostle perswades such Saints to such walking acceptably? it is by the argument of the terror

terror of judgment; an argument fit even for Saints, (of which more after,) its a day of terror, of wonder. That place, *2 Thes. 1.9, 10. When the Lord Jesus shall be revealed in flaming fire, &c.* There is judgments terror, when he shall come to be admired in his Saints, and glorified in them that believe. Admiration, and terror these two great extreams of humane passions, shall swallow up the world, both good, and bad: Even in admiration it self, there is a kind of mixture of fear, and terror, through an overplus and over whelming of expectation; but in wicked men, all that's dreadfull shall meet together, *viz.* Astonishment at the Majesty of Christ, appalling fears of his justice; fear of despair for the wrath to come, This is the third character of judgment, The dreadfullaesse.

4. Its such a judgment as is upon and after the finishing and the ending of the waiting of Gods patience, that succeeds, and takes the place of divine patience and forbearance. When that Glasse is taken down, this is set up, this is in force. Divine wrath is like Gold, very long in heating; but once heated, mighty retentive of that heat. Historians tell of a Liquifaction of Gold, which once lighted burns ages (as they say) and hath sometimes bin found in the Sepulchres of the dead. When divine patience is melted down, oh then wrath is lighted. Divine patience is a manifestation of God only design'd and ordain'd for time; it ceaseth with time: the bow in the clouds, the sword in the scabbard, the arrows in the quiver, are all emblemes and intimations of patience: patience presents God (*more humano*) as unready to do that, which justice delivers him ready to do, *Psal. 7. 11, 12, 13. God judgeth the righteous, id est, acquitteth, dischargeth them: he is angry with the wicked every day.* In men, anger is a swift passion, hasty to revenge, in God it is not so, patience interposeth: and

therefore in the midst of this he is said to wait, *v. 12.* *If he turn not, he will whet his sword, he will bend his bow, and make it ready.* Here is the water of patience, slaking the fire of anger, the alloy of anger, &c. thus patience presents God unready, though justice deliver him ready. I but in Christs judgment there is not this pul-back, this *remora* of patience, then at judgment Christ will shew none, the Saints need none; wicked men shall not have one drop of it. Oh the reasoning of that place, *Rom. 2. 4, 5.* *Despiseest thou the riches of his forbearance, goodnesse, and long-suffering? q.d.* Is this to mean a crime, so low a guilt thus to despise? is not this Grace extended before judgment? then thou shalt not find it, but surely find that thou hast *treasured up wrath against the day of wrath, and revelation of the righteous judgment of God.* Oh no more forbearance, no patience.

5. Its a judgment without mercy; so it is to all ungodly ones: there is amongst men a corrupt judgment, a misled judgment. Corrupt judgment, when persons or gifts turn it out of the right channel of equal distributive justice: and there is a mixed judgment, when the degrees of rigour and extremity are allaid, and abated, by the candor and clemency of the Judge: Christs judgment cannot be corrupted, no pollution can taint these fountains of Christ's justice, and he will lay aside his mercy to rebellious sinners; as to the Saints it shall be a day of mercy, without judgment, as to rigour and severity; so to the wicked it shall be a day of judgment, without mercy, as to indulgence, and pardoning Grace. If the soul appear not before this Throne of Christ under a Covenant right to Grace and mercy, there is none, none to be found. Its all day, or all night; all blessing, or all curse: either a blessed Saviour, and no condemning Judge; or a condemning Judge, and no Saviour at all. We say of tem-  
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pers, that *non datur purum temperamentum*. No pure unmixt temper, that is defecate, strain'd and sublimated, framed as it were into such an equal harmony, that it hath alwaies an healthful, even predominancy; but mixed, and diseases break in thereby. Here in the dispensations of God there is a mixture; *David* sings of mercy and judgment together. In Christs day there shall be mercy purely tempered, and justice also.

6. This judgment 'tis irreversibile, not to be repeal'd, not to be recall'd: here the Lord threatens judgment, and is somtimes said to repent him of the evil, *et si non mutet consilium*, God cannot so repent to change his mind, but he alters his administration, repeals the judgment threatened, and so is said to repent: but in this day as no place is left for mans repentance, so neither (in the usual sense and attribution of this to God) there is no place for Gods repentance. In this his time of Grace, he sentenceth the sin, pardons the sinner, leads the soul by the suburbs of Hell, through spiritual consternations under sin; and conflicts with it: yet at last brings it to Heaven. Here it fareth with soules as *Paul* in that his converting agony, as he expresseth, *Rom. 7. 9. I was alive without the Law, the Law came, sin revived and I died; id est*, Lookt upon my self as a man under the sentence of death. Here he casteth down by threatnings, raiseth up by promises. I but in this Judgment Christ is definitive, absolute. Here is not *tabula post naufragium*, no plank to swim on, after this shipwrack, soul-wrack. Its not to be reversed; not to be repented.

7. It is a judgment from whence lieth no appeal to any other; its supream, there is no shelter from this storm, no refuge from this tempest, &c. *Isa. 32. 2.* Here lies an appeal from God to God; from justice to mercy. from the severity, to the Grace of God: here the poor distressed

sinner may flee from the Thunder of threatnings, to the still, the sweet voice of Grace and mercy; from *Ebal*, to *Gerazim*; from fiery *Sinai*, to blessed *Zion*: from God in his greatnesse and justice, to God in his Grace and goodness. Oh the door of appeal, it is shut: they in the Gospel thought to escape this judgment by appeal, *Lord, Lord open to us*; their plea was, they had eat and drunk with Christ, he had preached in their streets: They thought it a very probable way to renew their acquaintance with, and interest in Christ. What, not let in guests, and hearers? Taking the measure of Christs merciful nature, and carriage upon the earth, they concluded this would passe them into Heaven: though the door were shut, he would open to such, and entertain such: This addresse would not serve the turn, they are excluded, they are rejected. They were of those that had been sed by the miracle of the loaves: They presumed he that provided bread by miracle for them, would without all doubt open to them; but this availes not at judgment: they have their *mittimus*, *Depart, I know you not*, &c. They despised past mercy, they were to expect present judgment.

8. Lastly, ther's no advocate. It is the judgment that now is upon the impenitent and unbeleeving world, that that precious office of Christs intercession in Heaven, is not for them; they have no part nor share in this blessed glorious office, *Iohn 17.9. I pray not for the world, but for them that thou hast given me*, &c. Much lesse shall they have the comfort, benefit of it in the judgment to come. That of the Apostle is dreadful, *Heb. 10.26, 27. There remains no more sacrifice for sin, but a fearful expectation of fiery indignation*, &c. No claiming an interest and right in that rich, perfect, everlasting sacrifice for sin: not the ghastly looks, not the ruthless countenances of soules drowned in despair, not the re-iterated cries, nor the deluge



luge of teares that shall flow from confounded finners will prevail with the Lord Jesus the Judge, to turn away the stream of his indignation, or take off the edge of his sword of lightning. He will not (in the phrase of the Churches Faith) *Micah 7.19. He will not purge again, and have compassion; nor will he blot out iniquities;* as its there exprest, no he will not. Even the Lamb upon the Throne, *Rev. 6. 16.* Is all terrour, all dread, insomuch that they shall call to rocks, & mountains to fall on them, and cover them from the wrath of the Lamb, and of him that sitteth on the Throne. And thus I have given some of the characters of this Judgment to come.

Having thus dispatcht those four heads propounded for the explaining the Doctrinall part, I come to the Applicatory part of it.

The fifth part Applicatory. This solemn Doctrine of Christs judgment to come, it is of great moment, of much soul-concernment both to the wicked and godly, to disciples and friends of Jesus Christ; and to strangers and enemies of Christ: God miraculously provided a star for those wise men of the East, to lead them down to Christ in the cradle and cratch: this is a star fixed in the Gospel-firmament, to lead up to Christ upon the Throne of Glory and judgment.

It hath a double aspect, a double influence, both to wicked and godly.

1. To wicked men. It is to them a hand from Heaven, an alarme from thence; it was the prudent proceeding of the *Roman* Senate, (finding the youth of that City, and Common wealth degenerating into a soft effeminacy) to give them that Alarum of *Hannibal ad portas*, that so they might rouse, and gather courage; that terrour of *Carthage*, was a slight amazement to this of Christs coming; of this judgment. Let me spread it forth to such in these seven.

Considerations, which I shall only shortly propose.

*Consideration 1.* If the Principles of God and Christ, be not wholly razed out of thy mind and heart (though for the power of Godliness there be none at all) thou canst not but expect judgment, there is a fearful expectation of condemnation upon the most wicked, blinded, obdurate spirit some time or other; thou darest not call thy self author of the breath which thou breathest, nor owner of any of those talents thou art entrusted with: thou art still a steward (though an unjust one,) a servant, though unfairful; even that evil servant that proceeded so far in his riotous rebellious course, yet staid here, durst not deny his Lords coming, *Mat. 24. 48.* only he desperately deludes himself with this, *my Lord delays his coming*, and therefore he grew so enormous; and if so, is there no fear, terrour of God upon thee, to shake the vessell, thy soul thus settled upon the lees. I have read of a barbarous people of the Isle of *Loango*, in *Affrica* (in this humane) that they are rigorous in the punishment of theft; he that is in highest place amongst them, hath a Bell which is rung upon information of any such fact committed; the sound of which is so great a terrour to the thief, that he presently contrives some secret way to return the stolen goods: Is not the sound of this judgment in our ears? and should it not astonish sinners? Oh the sound of the Masters, the Judges feet are behind you.

*Consideration 2.* Grows out of the first. If thou then expect such a judgment, O prepare, provide for it: in thy self thou canst not stand before that Throne; righteousness must be had, or thou art condemned as unrighteous; in thee none is found. Even the praier of the wicked is an abomination to the Lord, what then is their sin? If not found in Christ, sin will find thee out to carry thee to judgment. Thy soul is deeply guilty, thy Judge  
just;

just; Oh dost thou seek out no balm for thy soul? no sprinkling for thy defiled Conscience? who shall cancell thy indictment, if Christ blot it not out? who wipe away thy score, if he do not away iniquity? suppose thou delay thy repentance; canst thou also bribe thy Judge? is it not high time to be up, and doing, to come in-to the reconciler, to beleve in the Ministry of reconciliation, to lay hold of the ransom? Hath God prepared judgment, and wilt not thou prepare against it? Is it not high time for thy repentance to prevent divine judgment, least that prevent thy repentance? Oh prepare.

*Consider. 3.* Oh study to reade all sin by judgement light: Remember that weighty admonition, 1 Cor. 3. 13. *Every mans work shall be made manifest, for the day shall declare it.* Christ sees sin by his own light of omniscieny, but he will discover it by a light he provides on purpose; the light of that day, the fire shall reveal it: Satan selleth his wares (*sins*) by a false light, by a damning light. Sinners would never pledge Satan in the cup of stolen waters, nor feed of his bread of secrecy, *Prov. 9. 17.* did they see sin with this light of judgement. Oh labour to take the light of judgement in thy hand, set it up in thy hearr. Look upon the shame of sin, the blush of it at that light; upon the stain and defilement of it, as it will appear at that light; upon the confusion which will come upon sinners at that light; How legible will it be when that day declareth it? How dreadfull, when that fire discovers, reveals it? which will be a piercing, convincing, astonishing and condemning light. Oh let not Satans deceitfull light lead you into utter darknesse. Labour to be now convinced by Gospell light, that in that day when the Lord Jesus sets up this discerning, discovering light of judgement, you may be absolved. Oh now repent, believe, *that your sins may be blotted out, when the times of refreshment*

ment shall come from the presence of the Lord, Acts 3. 19.  
*Consider 4.* Study the dreadfulnesse of this judgement;  
 If the love of Christ hath not yet constrained thee, go to  
 the terror of Christ, if that will perswade thee. Is he a  
*consuming fire* whom we serve, Heb. 12. ult. and therefore  
 serve him *acceptably with reverence and godly fear*, oh how  
 then much more is his judgement seat surrounded with  
 terrors. Is he *fearfull in praises*, to be feared for his good-  
 nesse? oh what is he then when he shall glorifie his justice  
 upon his enemies. Are not his attributes equally infinite?  
 if glorious in mercy, he must needs be dreadful in justice,  
 if his love be infinitely amiable, is not his wrath infinitely  
 terrible? Are there in Christ fountains of mercy, and are  
 there not with him rivers of brimstone? Are there floods  
 of goodness, & are there not also flames of wrath? oh view  
 this mount *Ebal*, consider the great dread of this judge-  
 ment.

*Consideration 5.* Consider, and set down this for a sure,  
 and safe rule for thy soul, that present freedome and im-  
 punity doth no way, in no measure acquit thee, set thee  
 in a safe condition. No, though Satan should give thee to  
 boot, the strongest arguments of presumption that he  
 could devise to suggest: the rich mans *requiem*, Luke 12. he  
 sang to his soul, proved but a doleful peal of judgment.  
 The fool led to the stocks (as the wise man speaks) is not  
 farther off, because he goes laughing; nor the ox, exemp-  
 ted from the slaughter, though crowned with a garland.  
 Though the sentence be not executed, Eccles. 8. 11. Yet  
 sin, and the sinner are both sentenc'd. Oh let this thought  
 prevail, from the certainty of judgment: no place is left  
 now for security, no place will then be left either for re-  
 pentance, or hope.

*Consideration 6.* That the meer patience and forbear-  
 ance of God, can be no stay or comfort to thee, meer  
 patience

patience never gave a pardon to a sinner, but rather aggravated condemnation: the overwhelmed world had this for a hundred and twenty years; *Sodom* (scorched in flames) had of this, till there was no remedy: the Jewish Church had this (as appeares by the parable of the fig-tree in the vineyard) till after continuall barrennesse, it was cut down. The Apostle, *Rom. 9. 22.* admits this, reckons it amongst the priviledges of reprobates, that God notwithstanding exercise towards them, a most remarkable patience, though they be vessels of wrath, made up (as it were) ~~reihenauke~~ packt up as wares ready to be sent away, even for destruction. Consider this, though God multiply yeares of forbearance, heap up mercies, yet the acquittance is not made over by this. The *Canaanites* were priviledged, while *Israel* suffered a hard, a long bondage, this was patience towards them; yet at last they suffered even to ruine: patience never yet brought soul to Heaven, except Grace prevented, and took hold of that soul to sanctifie Gods patient dealing.

*Consideration 7.* The last consideration I shall name, Lay to all the rest this serious and weighty thought, viz. By what rule thou shalt be judged, by what standard, and scale thou shalt be weighed in this day of judging, its resolved, *Rom. 2. 16.* In the day wherein the Lord Jesus shall judge the secrets of all hearts by my Gospel. Against which wicked men have done all the despise, indignity. Oh think of this. The Law of Faith, that shall judge wretched unbelief, the Gospel shall judge our un-Gospel, anti-Gospel hearts and lives; The Law of love shall judge men for their unworthy, unlovely affections & conversations, when the stiff refusers of the Gospel shall be judged by the Gospel they have refused. When that Gospel that invited, intreated, and wooed them; shall be brought forth to try and judge them.

And thus I have dispatched the first exhortation for the improvement of this Doctrine of Judgment to come to ungodly men.

The second is to the godly. This awaking thought, this monitor is of use to the Saints themselves: it is of concernment to quicken them: the Apostle who had deeply tasted of that Spirit of Saintship, and knew experimentally the principles, workings, motives of it, yet uttereth the argument of Gods severity even to them; judgment arguments to them who yet should stand, and be acquitted in judgment, *Rom. 1. 18. Behold the goodness and severity of God, &c.*

Considerations from hence to Saints.

The usefulness of this Doctrine to them, I shall point at in these seven particulars, that it may appear a Gospel truth fit for them.

1. It is a continual charge against sin. As Christ hath taken care to comfort the wounded in Spirit by many gracious promises, that he is the rest of the weary and heavy laden, *Mat. 11. 28.* That they (in case of sin) have an advocate with the Father, Jesus Christ the righteous, *1 Joh. 2. 1, &c.* yet also frequent charges against sin are set up for Saints themselves. So great a necessity is there of all sorts of diswaitions from sin, fetcht not only from the goodness, mercy, compassion of God, but even from his justice, judgment, and severity: have not they a body of death, and sin? Have not they a Law of their members rebelling against the Law of their mind? Have not they a daily experience of their owne iniquity? the sin of their heels, of their bones? Have not they also weights that presse them down, snares that intrap them? Have not they a subtil, violent, assiduous enemy that goes up and down like a roaring lion? *&c. 1 Pet. 5. 8.* And if so, Is not this Doctrine (which bears forth the mercy and justice of Christ) like *Josephs* party-coloured coat fit for them



them to weare: though they are (as he was ~~James~~ beloved) beloved also: This Doctrine is laid out for them.

2. This judgment Doctrine is usefull to Saints, to beget, excite holy diligence, exactnesse, circumspection, and blamelesse walking, to remember that they are virgins, and must meet the Lord the bridegroom; *Mat. 25. 6.* That they have exceeding great and precious promises, whereby they are made partakers of the divine nature; but they must escape the pollution of the world, which is through lust, *2 Pet. 1. 4.* That God doth speak peace to his people, his Saints; but upon this condition, that they return no more to folly, *Psal. 85. 8.* That they are washed, but not to return as dogs to the vomit, or swine to wallowing in the mire. That they are to walk, not as fools, but wise, redeeming time, &c. *Eph. 5. 16.* They should therefore gird up the loines of their mind, and hope to the end, for the Grace that is to be brought to them at the revelation of Christ; *1 Pet. 1. 13.* Which will be a revelation of terrour to others. Have not they also need of all motives, of all incentives to diligence, exactnesse, circumspection? Was not *Timothy* a Saint, a faithful and sedulous Minister of the Gospel: yet by this argument *S Paul* chargeth him, *2 Tim. 4. 1, 2.* *I charge thee before God, and the Lord Jesus who shall judge the quick and dead, at his appearance and Kingdome, be instant, v. 2, &c.*

3. This Doctrine calls upon Saints themselves, not to mixe with the sinfull world; to have no fellowship with the unfruitful works of darknesse, but rather to reprove them, *Eph. 5. 11.* It calls upon them in the phrase of that solemn call, *Rev. 18. 4.* *Come out of her my people, that ye may not partake of her sins, and that ye receive not of her plagues.* God (through Grace) hath taken order you should not be condemned with the world, *1 Cor. 11. 30.* you must not mixe with the sins of it. *Lot* was not mark-



ed out for ruine, but mercy; while *Sodom* sinn'd, he mourn'd, his righteous soul was vexed with their abominations. Those *Ezek. 9. 4.* that were marked out for mercy, were not the sinners in *Jerusalem*, but the mourners for the sin committed there. You were once in the dungeon with the captives, he hath preacht deliverance, brought you out, *Isa. 61. 1.* Oh this calls you not to return thither. Who would shut in themselves amongst condemned ones? you would not be on Christ's left hand. (Judgment will distinguish the whole world by his right and left hand.) Oh do not the works, walk not in the waies of those that shall stand at his left hand; and therefore fear to mixe with sinners: Though you cannot totally, finally fall from Grace, yet may you fall from the quickning, comforting evidences, and supporting apprehensions of Gods love: God may now bring in upon your soules a sad, a dark day of judgment, though you may stand uncondemned in the great judgment. What gracious heart dares sin deliberately in the light of Grace, and under the view and consideration of judgment to come? It becomes not those to be proud; time-servers, men-pleasers, covetous, worldly-minded, unstedfast, and uneven in their profession of Christ, who look upon a Saviour, and a judge. Oh come out my people, come out of her.

4. This Doctrine of Christs judgment, should teach believers the frequent practise of the duty of self-judging: That's the use the Apostle makes of this judgment to them, *1 Cor. 11. 30.* *Judge your selves, that you may not be condemned,* judged as the world is. Though Christ be his people's undertaker, and acquittance, yet he expects they should judge themselves. As self-deniall is the necessary duty of a disciple of Christ; so is self-judgment of those whom he will discharge in the day of his trial and judgment.

judgment. He hath for this end awakened and impowered the renewed Conscience that it might both survey, reprove, search and sentence all the irregularities of the heart, thoughts, life, and conversation. This here, in this *Acts 24.* Paul calls his exercise, to keep a good Conscience void of offence to God and to man: his Conscience was set in Christ's light, it judged by Gospel rules, impartially scann'd the duties belonging to God, to man, and so accordingly gave sentence.

5. It is necessary for Saints, from hence to be stirr'd up to perfect the work of their salvation, to work it out with fear and trembling, *Phil. 2. 12.* To perfect the work of their right to Christ, of their evidence for Heaven, of the title they have to the inheritance of the Children of the Kingdome, that shall be entertain'd, welcom'd. The day of the great court-triall makes those that have causes depending there, to take counsel, and clear up their evidences, against the day of hearing, that the cause may go for them. Oh that white stone, and new name which Christ promiseth, *Rev. 2. 17.* to give his redeemed ones: this white stone of absolution, this new name of eternall blessednesse is worthy the looking after, the making sure of.

6. This judgment of Christ is an excellent relief for Christians under afflictions, and encouragement to duty, for afflictions it is a precious support, that though the rod be their lot now, yet then the smile shall be. The Church as it were bed-rid in afflictions, raiseth up her self under her languishing, to take in this cordial, *Micah 7 8.* Rejoyce not against me, O my enemy, though I fall, I shall rise again, though I sit in darknesse, the Lord shall be a light to me. Upon this comfort taken in, their eyes are enlightened (as *Jonathans* were, at the tasting the honey with the top of his rod,) even to look to the Lord, to rejoyce in

the God of their salvation, *1 Thes. 4. 18*. Of Christ's coming, their rising to Glory, advising his beloved *Thessalonians* to comfort one another with these things: thus its useful to support under afflictions. No lesse usefull is it to encourage in duty, that the labour of the Saints love, their fight of Faith, their perseverance in it, is not in vain in the Lord; that if they possesse their souls with patience, they shall in due time receive the reward, if they faint not, give not out, *Heb. 10. 35, 36*.

7. And lastly, (with which I shall close up all) This evangelical Doctrine of judgment, is to awaken them to a constant expectation of Christ, the Judge is at the door, it becomes them therefore to have their loines girt, their lamps burning, as those that expect the Lord, *Luke 12*. to look for, to hasten to the coming of the day of the Lord, *2 Pet. 3. 12*. It being the nature of true Faith, as to make promises present, so also to presentiate Christs coming to judgment, that so as the Spirit and Bride say come, *Rev. 22. 17*. so they may with the same Spirit in which the Bride spake, be able fiducially to say, *Come Lord Jesus, come quickly*.

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